

CHRISTIAN INTELLIGENCER.

Published every other Saturday Morning, at the Argus Office.....R. STREETER Editor and Proprietor.

ONE DOLLAR PER ANNUM.]

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

[PAYABLE IN ADVANCE.]

VOL. V.

PORTLAND, SATURDAY, AUGUST 13, 1825.

No. 6.

Polemical.

FOR THE CHRISTIAN INTELLIGENCER.

CONVERSATION.

Mr. EDITOR: A few months past I happened in company with an apparently candid and respectable preacher, of the Methodist order, and fell into conversation with him on the subject of the New Covenant. The following Dialogue comprises the substance of our conversation; which I desire to have published, not for the sake of showing the public how two individuals have talked to each other, but to call the attention of the different denominations of christians to this important subject, and to elicit from some brother of Arminian sentiment, a further explanation of the Free-will doctrine on the New Covenant. If that doctrine recognizes a New and better Covenant, established on better promises, promises which are better in such a sense as to guard against that same failure through the creature's failing, which the former Covenant was subject to, I confess that I have never yet been able to see it, and would wish to be informed. Whoever undertakes to give me and the public information on this subject, is requested to be particular in explaining Hebrews viii. 7, 8, 9; especially the 9th verse.

CONVERSATION BETWEEN C. AND L.

C. The Scriptures inform us that the New Covenant is better than the Old, and established on better promises. And Jehovah gives the following reason why he would make a New, and a different Covenant. "I will make a new covenant with the house of Israel and the house of Judah: not according to the covenant that I made with their fathers; because they walked not in my covenant, and I regarded them not, saith the Lord." Hence we learn that the former covenant, being conditional, failed through the failure of the creature. And God's naming the circumstance that the creature failed on the first covenant, as the reason why he should make a second and a different one, implies that the chief difference of the second would consist in its being secured against that same failure through the fallability of the creature. And such is the difference which we truly find as we read the New Covenant. There God promises, not what he will do if the creature do not fail of doing a certain part, but what he himself will do. That is, what he will bring the creature to be and to do. So that though the second covenant gives no more allowance to sin than the first, yet there is just this difference between them, viz. while the first was as liable to fail as man is liable to fail; the second is no more liable to fail than God is liable to fail. For God in the second covenant promises what in the first he commands. In the first, he commands men to be holy, and promises them blessings on condition they will be holy. But in the second, he promises holiness itself.—He promises to redeem men from sin, and bring them into a state of holy reconciliation to himself. And this work God is carrying on by the use of moral means; and so will he continue to carry it on, till the whole work of "reconciling the world to himself," is done. But as you hold that the New Covenant is as conditional as the Old, will you inform me wherein it is better, and established on better promises? and how it mends the failure which the Old was subject to, through the fallability of the creature?

L. Well, I do not know that I have now any particular train of ideas on the subject.—I do believe that the New Covenant is as conditional as the Old, because the scriptures represent it so. The apostles, ministers of the New Covenant, enjoin it on men to repent, and lead sober, righteous, and godly lives. However, I believe that it is a

better covenant, because it reveals to men greater light, and favors them with greater privileges. It reveals more directly that light which formerly they had to come at through a long round of rituals.

C. Yet you hold, unless you differ from all of your order with whom I have been acquainted, that all men have a fair and equal opportunity to be saved, whether they have ever had the light of this New Covenant or not. They who have but little light, have but little required of them; and if they have more light, they have more required of them. And they who make a little improvement on their little light, (which they can as easily do,) shall fare just as well as they who make great improvement on their great light. So your gospel, which gives men better privileges, makes just as much more for them to do as it gives them greater light, without any more enjoying to dispose them to do it. This being the case, I cannot yet see that you have made the latter covenant any better than the former. It is going to fail right at the same spot where the former did, viz. through the fallability of man.

L. But man by the fall lost the power and privilege of obtaining life. And the atonement of Christ, which is a provision of the new covenant, places man again in a salvable state; so that now he has the privilege of another choice between the good and the evil.

C. Then all that the new covenant does, is to give man the liberty of choice between good and evil. Or, in short, it makes him a moral agent. Now I beg to be informed when it was that man was not a moral agent, or that he had not the liberty of choosing between the good and the evil? What covenant was it that did not allow man the liberty of choice between good and evil? And that did not promise him life on condition he would choose the good? Certainly the law did all this. Though man had sinned, the law called on him to return to righteousness. Yes, it not only granted him the liberty, but commanded him to choose the good; and promised, saying, "If the wicked man turn from his iniquities and do righteously, he shall live." And this is all that the New Covenant engages, according to your present explanation. You must try another explanation before you can make me understand wherein you consider the New Covenant better than the Old.

L. Well, as to your question, When was it that man had not the privilege of choice? &c. I do not know that it was but a few minutes after the first sin. However, respecting the difference between the two covenants, I conceive it to be this: Since the fall, our faculties are become so impaired that, though we have liberty of choice, we are unable to keep the whole requirement of the law. But the New Covenant will render sufficient help to those who will faithfully and perseveringly try to do as well as they can, to enable them to do what is required of them: so it gives men about the same chance that Adam had before he sinned.

C. What you say about a few minutes, when man had not the power or privilege of choice, is mere guess-work, without any foundation. And it does not affect the subject of my inquiry, for you appear to admit that this power and privilege had been restored when the Lord gave the law on Mt. Sinai; and yet a new and better covenant was necessary, "because they walked not in" this former one. But to come to your supposed help of the new covenant. It will help them who faithfully and perseveringly try to do as well as they can.—When any one, in the love of virtue, faithfully and perseveringly tries to do as well as he can, he will do as much as any law ever required of him.—

Where then is your better covenant? You will not find one until you are willing to receive the one which God hath made. Your new covenant never engages to do any thing for men, until they first become God's people: whereas the new covenant which God has revealed, engages for men's becoming his people, as well as for his being their God. But to say nothing more about the real amount of your explanation, let us take the very face of it in the fullest meaning of what you now say. Take your present explanation with its best face presented, and without lessening it, as we justly might, by other parts of your doctrine; and then your new covenant, at least, engages nothing more for us than to give us about the same opportunities which Adam had before he sinned. So, all things considered, your gospel amounts to about the same as the law to Adam. And as you hold that if we sin the last part of our lives we must be endlessly miserable, your gospel at the same time never undertaking to save us from sin; you and I, however sincere christians we may now be, are just as liable to be endlessly miserable as Adam was to sin: Because it is just as uncertain whether you and I shall persevere unto death, as it was whether Adam would persevere in innocence from the first—of which he failed. If then every thing for which, as christians, we profess to hope, be as uncertain with us, as Adam's first standing was, where is there any ground for a hope, "which shall be as an anchor to the soul, both sure and stedfast?" If you yourself had no sentiment or hope in your heart, better than you now hold up in theory, you would be distracted this very evening.

L. I do not know but that it gives us as good a hope as we ought to have. But if the new covenant be not a conditional one, what sense is there in all the calls, and invitations, and warnings, in the scripture? And what is the use of your preaching?

C. The scriptures plainly show that God is carrying on a work, "according to his own good pleasure, which he hath purposed in himself," which is, sooner or later, to bring the human family to a state of holy reconciliation to himself: and that, as I before remarked, he carries on this work through moral means. These calls, invitations, and warnings, of which you speak, and even executions of punishments, are means in the hand of God in carrying on this work. The present ministry of the gospel also is a means in the Redeemer's hand, in carrying on the work of bringing moral agents to repentance and salvation; a work which shall be continued till the last lost sheep is found, or the last lost sinner brought to repentance.

L. Well, if your doctrine be true, I am safe.

C. That would not follow of course. You may be in danger of great unhappiness, and even some judgments, through ignorance, unbelief and sin, though my doctrine is true.

L. Well, if your doctrine be true, I shall be finally saved, whether I believe your doctrine now or not.

C. I have heard of your making this expression in public, and it has led me to form a more unfavorable opinion of your character than I could wish. It implies as much as to say, "If your doctrine be the system of divine truth, I do not care about knowing it: I had as lieve settle down in ignorance." And this shows a great want of respect to God, and of love to divine knowledge and truth. The grand inquiry of every lover of knowledge is, What is truth? He seeks after truth as after hidden treasures, and when he finds it he feasts upon it,—let it be called of the world by what name it may.

L. I think you are rather hard here. I am sorry you should have been led to form such an opinion of me, as to think me indifferent about knowing the truth, unless it should come under my own name. All I meant by the expression was that, if the Universal doctrine be true, I shall be saved.

C. Then all you meant was that, if the Universal doctrine be true, it is true! Who ever disputed this? Do you think that any of your hearers ever understood that you meant seriously to give them such a piece of information as that, *if the Universalist doctrine be true, it is true!* They must surely have concluded that you meant something; and if your expression mean any thing, it means that if said doctrine be true, we may as well remain ignorant of it as not.

L. Well, I do suppose, finally, that the expression would naturally carry such an idea, and that such is the idea which people would generally take from hearing it. But then I did not mean any such thing.

C. It is hoped then that you will never again indulge in the expression. For if you make the expression hereafter, you must intend to convey the idea, which you now are sensible that people would most naturally take.

FOR THE CHRISTIAN INTELLIGENCER.

LETTER TO REV. DR. E. D. GRIFFIN.

REV. SIR—I have an inclination briefly to “address” you, on the subject of your late “Address before the American Ed. Society.” There are some things in your speech, which require explanation. It is the opinion of several persons of my acquaintance, who are really friendly to evangelical missions, that you are too unguarded and *latitudinous* in your remarks. With becoming deference to your superior sagacity and penetration, I would suggest the liability of every uninspired man’s becoming so inflated with the knowledge of his own popularity, as to say and do many things, which he would condemn in others. Is it not possible, Rev. Sir, that such may be your predicament in relation to the subject now before us? Not a few of the friends of divine truth are suspicious that such is really the case.

They are apprehensive that you will injure the cause of missions in several respects. Will not the intelligent and candid, even among ourselves, discover, whether they proclaim it or not—that you cannot be ingenuous and sincere, in denouncing all those as infidels, who oppose the missionary operations of the day? If none are christians but those who are “for us,” and are disposed to promote our plans, is not the number [of christians] extremely small? Nor, according to this doctrine, have there been any Protestant Christians, till recently, for our fathers and pious ancestors were not supporters of missions.

I think it must, on the whole, be detrimental to our cause, unnecessarily to defame any denomination of men. It must be so, to pronounce those, infidels, who maintain the cause of universalism, and, to pretend that they are enemies to Jesus Christ—that they hate him, and are determined to drive him from the earth. Have we not reason to suspect that your eye was fixed on *pecuniary points*, when you composed your address? Let the universalists contribute generously to our funds and exert themselves to the utmost to obtain contributions from all around them for our disposal, and, it is hardly supposeable that any thing more would be heard, of their hating the Nazarene, and driving him from the earth.

But, Rev. Sir, we, who make any pretensions to christian liberality and candor, cannot but inquire, whether it is true, that the writers in favor of the doctrine just mentioned, do oppose the distribution of the Sacred Oracles, and the spread of christianity as taught in the New Testament. Nor can we obtain satisfactory evidence that such is the fact. Our impression, therefore, is, that you have reared a man of straw, and, in theatrical sport, prostrated him to the earth. At whose “feet” do men take such lessons? at the “feet of Gamaliel?” or of Jesus?

There is another trait in your address, which is

considered quite exceptionable. You manifest singular freedom in speaking of the blood of Christ; and place dollars and cents in competition with that, which is of incomparable value.—“If Christ could part with his blood and life, for our salvation, shall we think it too much to give our paltry pelf, for the salvation of his members.” Here, if I understand you, the salvation of Christ’s members, is made to depend on our paltry pelf, in the same way that our salvation depends on the blood of Christ. Can it be possible that you entertain such sentiments on this subject? or did your zeal for augmenting the funds of the Society, lead you beyond the bounds of reason and prudence? If your estimation of the value of money be correct, what must be the final condition of us all? We have not conformed to your severe requisitions, nor is it probable that any of us ever shall. We do not handle money as though every cent was marked with the price of a Saviour’s blood. If God requires at our peril, that we return him every cent, alas! for the best people in this place. I shudder, my dear doctor, when I look at your language! Either you wrote and spoke according to the suggestions of your fancy, or the whole world, not excepting the munificent Bartlett, and the celebrated Griffin, must go down to hell. Let me seriously intreat you, never again to run to such excess on an important and solemn subject. Remember that even Doctors are accountable for every “idle word.” That if they sport with the blood of Christ, that He will not hold them guiltless, “in the great day, for which all other days were made.” VIATOR.

Brunswick, Aug. 1825.

FOR THE CHRISTIAN INTELLIGENCER.

MORNING MEDITATION.

Ere the eastern sky was replete with the blushes of morn, I repaired to the delightful grove, to slake my thirst at the chrysal fountain, regale my lungs with the salubrious air, and add strength and vigor to my limbs, while my spirits were exhilarated by the enchanting scenery around me. Probably no situation is better calculated to impress gratitude and praise upon the mind, than to retire from the surrounding objects of art, and the bustle of life, to make discoveries of the wonderful works of God, as exhibited in rich profusion, in the fields of nature. Placed in a condition favorable to undisturbed contemplation, I gazed on all the objects around, and, regardless of the trifling subjects, which we should at times dismiss from our recollection, lost myself in admiration and wonder.

The music of the winged songsters, raising their notes in pleasing numbers at the approach of morn, while at well known intervals respondent voices joined the general concert, reminded me of the strange ingratitude and insensibility of man. The whispering breezes and the fanning gales passed smoothly by, and evening zephyrs returned at the morn, o’er spreading the plains with pleasure and delight. The vast expanse, unruffled by impending storms, displayed a scene sublime; till, at length, the king of day arose in cloudless majesty and splendor, proclaiming to all creation, the joyful tidings of his golden reign. While thus beholding the various orders and grades of being, moving in their proper spheres, without interruption or confusion, I could not but reflect on the great eternal scheme, in which the hand of God is beheld, wheeling in invariable rounds the vast concerns of the universe. I asked myself the question, What is the character of the Being, who upholds and superintends the world and all which it contains? When, as if from between the cherubims which overshadow the mercy-seat of the Eternal, a mild voice was heard, “God is Love.” My soul was filled with pleasure; and I turned my thoughts to His word, where I could trace, in golden lines, “all I desired or wished” to know—“He is good to all—His tender mercies are over all his works”—“We are also the offspring of God.” “Have we not all one Father? hath not one God created us?” Yes; and “He doth not afflict willingly nor grieve the children of men. For, whom the Lord loveth, he chasteneth, and scourgeth every son whom he re-

ceiveth.” Ah then, said I, never will such a Being exercise a revenge or indignation, that would furiously drive his own offspring from the light of his countenance forever. The voice of nature and of inspiration united, loudly remonstrates against such barbarous conclusions.

Meditations so divine rising and kindling into ecstasies and raptures, I insensibly commingled my praises with the melody of the grove and the fragrance of the enamelled landscape, chanting with pleasure, the sentiment I learned—“My God is Love.” B. B.

FROM THE UNIVERSALIST MAGAZINE.

THE DOCTRINE OF RETRIBUTION.

“Who will render to every man according to his deeds.” Rom. ii. 6.

Respecting this subject there seem to exist some very unaccountable peculiarities in the opinion of religious people. All denominations of christians profess to believe the apostle’s declaration on the subject. Even the Universalists think they are of the apostle’s opinion, though they are accused by all their opposers, of every creed, of denying this divine testimony directly.

It must be acknowledged by every one who is at all acquainted with the scriptures, that they are no where clearer on any one subject than is their general testimony on this. But is it a fact that religious people, generally, believe this plain, scripture doctrine? Is it a fact that the opposers of Universalism, who accuse the Universalists of denying this doctrine of retribution, do indeed believe it themselves? For myself I am fully satisfied that they do not. And I will here state certain things which they profess to believe, which fully deny the apostle’s testimony. They profess to believe, and they are engaged in defending it as a fundamental doctrine of christianity, that sin is infinite and deserves infinite punishment; and they also as fully believe and as zealously contend that they themselves and all the rest of mankind “have sinned and come short of the glory of God;” and yet they do not believe that they are to endure this infinite punishment. They profess to believe that many of the human family will endure it to all eternity, but they do not even pretend to believe that they are thus to suffer. The text says; “Who will render to every man according to his deeds.” It gives no intimation that a wicked man, who among other abominations, accuses the Universalists of denying the apostle’s doctrine of retribution, shall not receive according to his deeds! These religious professors openly, boldly, and fearlessly present themselves before their Maker, and tell Him to his face, that they have so vilely transgressed his commands, that according to strict justice, they deserve to be consigned to endless woe; and then, with about the same countenance and in the same monotonous voice, they close the dull performance of addressing the Supreme Being, by formally thanking him for His favor, which on the one hand remits the punishment which is according to their deeds, and on the other, without the consideration of the least merit, grants them a state of never-ending, unspeakable felicity!

If the reader should inquire of the writer of this, what sort of retribution he thinks such stupid hypocrisy as is above described deserves, he would answer; nothing very honorable; but such as is mostly dreaded. These inconsistent pretenders entertain no fears concerning what they acknowledge they deserve in the eternal world, but what they mostly fear is, that the gauze, under which they endeavor to hide, will become so rent as to subject them to the contempt they merit. H. B.

STRONG IMAGINATION.

“If it be true, that men of strong imaginations are usually dogmatists, and I am inclined to think it is so, it ought to follow that men of weak imaginations are the reverse; in which case, we should have some compensation for stupidity. But it unfortunately happens that no dogmatist is more obstinate or less open to conviction, than a fool; and the only difference between the two would

seem to be this, the former is determined to force his knowledge upon others; the latter is equally determined that others shall not force their knowledge upon him."

Christian Intelligencer.

PORTLAND, SATURDAY, AUGUST 13, 1825.

"EARNESTLY CONTEND FOR THE FAITH."

THE MYSTERY REVEALED!

A private "CIRCULAR" has at length appeared, which has been insidiously distributed through the country, from the city of Albany, for the purpose of forming a "concert among the higher orders" of "the most enlightened men," for the establishment of a "National Creed!" This is the very movement for which the discerners of "the signs of the times," have been looking. It follows in course, the "The National Tract Society," and the nominal union of various denominations, who are, in sentiment, at a world's distance from each other. The "CIRCULAR" was to have been kept secret among the devotees to "the benevolent operations of the day;" but falling into the hands of the independent Editor of the "Cayuga Patriot," it was published to the world; and for this deed of editorial valor, he ought to be presented with a gold medal.

The Baptist editor of the "Columbian Star," published at the City of Washington has also noticed the "Circular;" but in a very different tone from the editor of the Patriot. The conscientious Baptist does not question the good motives of the person or persons, who circulated the proposal for establishing a religion, by law. His opinion appears to be, that the plan is impolitic and impracticable. Poor fellow! he fears the establishment of an *Inquisition*, also. He has not forgotten how Baptists used to fare, when they could be punished according to laws for their religious views. But no more of this sympathizing—let us have some copious extracts from the production above mentioned.

"The present aspect of the times furnishes to an attentive observer, a clear presentiment of the approaching state of the religious world. Who would have believed, even twenty years since, that Presbyterians, Episcopalians, Baptists, Methodists, &c. would have joined to deliberate at this day, on the best plan for propagating Christian knowledge, and of forming Bible, Missionary and Tract Societies.

"Theological Seminaries, Bible, Missionary and Tract Societies, which are every where increasing, have produced and extended religious impressions, generally, and awakened Christian zeal and research every where, under a well founded prospect that increased blessings will flow from the multiplication of all, and particularly the latter, by the establishment of a *National Tract Society*, at New York, under the united care and superintendence of the most distinguished clergy of various denominations.

"It is by these means, we see so many of our *first men* becoming converts more and more to the Christian faith, and devoted to the interest of Bible, Missionary and Tract Societies. At the seat of General Government we see Congress electing Chaplains in rotation, to offer up prayers for the success of their deliberations. While we witness such concert among the higher orders of society, as to religious worship, with a favorable disposition to the distribution of religious tracts, properly composed, we have good right to conclude, it will issue in a wise *National Creed*, and that the most pious and enlightened men in our country will see the impropriety of sending out Missionaries and Divines to preach the Word of Life, with discordant and conflicting views.

"By enlisting moral and religious, and consequently *numerical force* in the cause of Religion, all the opposition of infidelity will be borne down and overpowered. Until those collisions and conflicts of opinion, growing out of the same Christian belief shall be annihilated or greatly abated, our country in times of distress and danger, may be divided and distracted by religious feuds and quarrels. The business of government, ought, as much as possible, and may be practicable to produce unanimity and concord, both in our civil and religious institutions.

"A reference to the state of christianity in England, furnishes an ample solution to this position. A great majority of the people there are reconciled to the established order, and unite in giving their support to the State. I do not say this because I am an Episcopalian, for I am not; but to force the necessity of unanimity in the prevailing religion of the state; or to make it *National* in its form, tendency and operation.

"What a *beneficial influence* would it have on public sentiment and feeling, if the index of its character should be distinguished by a more national costume, which would be sol-

emn and imposing, and such as would secure to the sacerdotal character, that reverence which is due to it. The emblems of worship, properly prepared and arranged, and approved of by a majority of the nation, might be made to correspond with it in other respects.

"From what has been said we may naturally conclude, that a zealous co-operation among the most respectable religious sects in our country, is tending to a consolidation, in the principles, doctrines, and forms of worship, so desirable to every true christian, and which may eventually bring about a conventional arrangement as to a settled form. These anticipations may be further realized, in securing from Congress an appropriation of a portion of the public lands, to a limited, yet sufficient number of the clergy, and for a well defined course of education."

Yes, intelligent reader, you now discover what is to be the result of this wonderful union of religious sects. Only adopt the *amalgamation* doctrine, and let political differences give way to the concerns of what is called religion, and you will soon realize the brightness of that *Calvinistic millennium*, when every man shall contribute to the Order established by law, or suffer such penalties as were inflicted in the ancient, holy dominion of Connecticut.—The system of means is now in successful operation; and unless the disclosure of such documents, as above exhibited, shall soon arouse the latent energies of the people, our doom will be sealed; and the death of liberty will be recorded on the chains and hand-cuffs of enslaved Americans!

UNITARIANS.

Some of our esteemed friends have expressed a wish, that we would re-publish certain articles, in which "American Unitarians" are accused of being Universalists in disguise. The writers of those animadversions, appear to be decidedly of opinion, that many Unitarian preachers, who quote and apply scriptures as though they believed in the doctrine of endless misery, are, in reality, staunch Universalists; and thus avail themselves of the advantages and profits of popular prejudices. But we are far from that opinion. Let us suppose, however, that it is correct. To whom, we ask, does the discredit attach; to Unitarians or Universalists? To the latter most certainly. Unitarians would suffer the misfortune of having men in their ranks, who were fighting under false colors; but Universalists must suffer the disgrace, arising from such treacherous cowardly conduct.

No; we are not convinced that justice or good policy would require us to father such hypocrisy. We do not believe that the *professed* Unitarians, to whom our friends allude, are, at heart, Universalists. And Unitarianism is no more chargeable with their *duplicity*, in publicly professing one thing, and privately acknowledging they believe another, than Universalism is censurable for the misconduct of *swaggering debauchees*, who are constrained, on a sick-bed, to confess that they "never believed the doctrine." The two doctrines above named, are separate and distinct systems; and those "deceitful workers" are not believers in either of them. They disbelieve in the *trinity*, and in *endless misery*; and so do *Atheists* and *Deists*; but neither of them are Universalists. There are people, who belong to different societies, that profess a sincere regard for our doctrine. But what evidence have we of their sincerity? Shall we judge them by their fruits? Are we to believe that, "other things being equal," a man would pass by a *collation*, which was palatable and wholesome, and set down to a table of "leeks and onions" served up with "fire and brimstone?" No; we doubt the sincerity of all such diffident pretenders; and are wholly unwilling to admit that a *real belief* in Universalism, leads to such miserable evasions. Such people are, in our opinion, emphatically *Nothingarians*.

GENERAL CONVENTION.

The GENERAL CONVENTION OF UNIVERSALISTS of the New-England States, will hold their annual session at HARTLAND, (Vt.) on the 21st and 22d of September next, being the third Wednesday and Thursday.

ANOTHER HOUSE OF WORSHIP.

The friends of liberal and impartial religion, at Saratoga Springs, (N. Y.) have resolved on building an House for public worship in that central and flourishing town; the Corner Stone of which was laid in proper form, on the 14th of June, 1825. The house is to be built of brick, of the dimensions of 40 by 50 feet. A scroll containing the following memorial, besides other articles suitable for deposit, was placed in a durable vessel beneath the Stone.

"This edifice is erected for the worship of the only living and true God, by the First Society of United Christian Friends, called Restorationists, at Saratoga Springs. John Bryan, Esq. Messrs. Solomon Spaulding, Salmon Huling, John Burton, and John Ellsworth, Trustees.—"GOD IS LOVE." The corner stone was laid, June 14, 1825, with appropriate solemnities."

Br. Pitt Morse, being providentially present, offered up humble and devout thanksgiving and prayer to Almighty God, and Br. Dolphus Skinner delivered a very ingenious, serious and interesting address to the numerous and respectable concourse of people that witnessed the solemnities of the occasion.

It is hoped that our friends who are thus landably engaged will be divinely supported and succeed in their undertaking; and if, (as expressed by Br. Skinner in the "Restorationist,") it should appear that they stood in need of pecuniary assistance from their brethren at a distance, that such donations as the ability and liberality "of wealthy individuals," might enable them to bestow, might be cheerfully conferred.

NOTICE.

Mr. JEREMIAH H. CURTIS, of Dover, (N. H.) is appointed AGENT for the Intelligencer, instead of "J. F. Ela." Mr. JOHN MULLIKEN is Agent for Hallowell Roads. Dr. A. B. WRIGHT, Agent for Newport, (Me.)

TO CORRESPONDENTS.

Extracts from Br. F. MACE'S Letter will be inserted in our next. NATHANIEL'S "Candid Remarks," and several other communications, will appear soon.

MARRIED

In this town, by Elder S. Rand, Mr. Marshall Rich to Miss Sophia Allen.

By Rev. Mr. Streeter, Mr. Benjamin Cory to Miss Elizabeth French.

By Rev. Mr. Ten Broeck, Mr. John B. Coffy, mer. to Miss Frances Drinkwater.

In Standish, Mr. Charles Day, printer, of this town, to Miss Mary-Ann Emery.

In Saco, by the Rev. Mr. Tracey, Mr. Jonas C. Bradley to Miss Sarah-Ann, daughter of Col. John Spring.

DIED

In this town, Mr. Jonas Mills, mer. aged 49.—A son of Mr. Seth Mason, aged 17 mo.—Mrs. Almira Kellock, wife of Mr. Thomas G. Kellock, aged 23.—Widow Susan Baker—A child of Mr. George Esdell, aged 10 mo.—A son of Mr. Henry Beety, aged 4 years.—A child of Mr. Nathaniel Montgomery, aged 5 mo.—A child of Mr. Josiah Murch.

In this town, on the morning of the 8th inst. Widow REBECCA SHAW, aged 71. This "mother in Israel" had long been an example of industry, frugality and piety. During a lingering, distressful illness, her chief anxiety was, to depart and be with Christ; though she daily chastened her solicitude, lest she should become impatient to meet her Lord in glory. Her frame of mind, and the tenor of her conversation, indicated a heart reconciled to God. During reiterated trials, Mrs. Shaw professed unbending faith and hope in the Saviour of all men. She delighted to bear open testimony to the truth of Christ, in the presence of numerous visitors. After being held for months, in critical suspense, she closed her eyes in death, free from its agonies; and left a number of children and relatives, to remember and follow her christian examples.

At Cape Elizabeth, Mr. James Merritt, jr. aged 27. In Belfast, Dr. Herman Abbott, aged 42, a native of Wilton, (N. H.)

In Turner, May 24, 1825, Miss ELIZA HOOD, aged 19 years. She endured a long and painful illness with uncommon patience and fortitude; and being perfectly reconciled to her condition, believing it to be preferable to that of those who were weeping around her bed-side, she was heard to say, just before she expired—"One step more will place me in the arms of my Saviour;" when she immediately expired in the full and most joyous expectation and belief of meeting a redeemed and reconciled world, in the glorious presence of God. Miss H. left a large circle of youthful friends to mourn the loss of a virtuous exemplary companion.

Sacred Lyric.

FROM THE METHODIST MAGAZINE.

RELIGION.

WHATE'ER in social life endears,
Is soften'd and refin'd BY THEE;
Beneath the weight of growing years,
Thy power preserves the spirits free;
All care before thy presence flies,
And joys within the bosom rise.

In friendship's bonds thy power divine
Displays its pure unsullied light,
Brighter the emanations shine,
Than aught which glitters in our sight;
No earthly form of beauty fair,
Can with thy matchless charms compare.

Thou art the lonely stranger's friend,
Who drinks the bitter cup of grief,
Whose secret sighs to heaven ascend,
And finds in tears a sweet relief,
A soother of the orphan's woe,
Who sorrows in this vale below.

Come, then, descend thou heav'nly guest,
And to the cross my spirit bind;
Impart that ardor to my breast
Which elevates and cheers the mind;
Then waft me to my native skies
Where joys immortal ever rise.

FOR THE CHRISTIAN INTELLIGENCER.

TO THE UNIVERSALISTS OF MAINE.

The undersigned, having been appointed by the Eastern Association to address you upon the subject contained in certain Resolutions passed at the late annual session, takes this method, in obedience to their direction, to fulfil the duty assigned him.

It is known to you, brethren, that there is in the community, generally, a great want of information prevailing, relative to the important truths of the sacred Scriptures, as we understand them. It is true perhaps, most people have learned, by some means or other, that the doctrine of *universal salvation* is embraced by a proportion of professing christians; but few, comparatively, are correctly informed of the principles which involve it, or the grounds taken in its defence. This want of correct information, and the prejudice that prevails, always arising from that ignorance, may be accounted for, by stating among others, two obvious facts:

1. A large proportion of the people, scattered as they are widely over the State, *have not an opportunity to obtain the necessary information.* The Preachers of our order, within the limits of this Association, do not amount to more than eighteen; of that number, not over ten are active laborers. Of this small number, the labors of a greater part are confined to one, or at least to a very few of our Societies. It is, therefore, impossible that any thing like a general circulation should be given by the Preachers to the doctrine which they defend. It must also be remembered,

2. That the great majority of preaching is, at present, hostile to our views. Every town and village in the State swarms with the heralds of endless misery, who urge that barbarous and unscriptural doctrine, in all the colors of human eloquence, or in the driving fury of untutored enthusiasm. These scarcely ever fail to misrepresent and defame the doctrine they oppose. Nor is this all. Tracts, containing idle stories, and unfounded assertions, are continually poured forth in innumerable numbers, calculated to confirm what has been orally inculcated. Thus, by securing their people in an ignorance of our *real* sentiments, they succeed in fixing their unjust prejudices against that, of which they in fact know little or nothing. Consequently, a want of correct information concerning our doctrine, and the possession of violent prejudices against it, bear an exact proportion to each other. They are made to abominate the sentiment, because they disbelieve it; and to disbelieve it, because they abominate it. Hence, ignorance and prejudice beget, and are begotten of, each other.

Under this melancholy view of the existing state

of things, brethren, if any philanthropy dwells in your bosoms,—if any commiseration is entertained for your fellow-citizens,—you must inquire, if *something cannot be done to remedy these evils?*—Your brethren in Association felt sensibly the force of this question, and resolved to give it a *practical* answer. The evil, complained of, might indeed be remedied, if a sufficient number of ministers, clothed in the garments of salvation, could be sent out into all our destitute towns, carrying with them the "glad tidings of great joy, which shall be to all people." But this cannot now be done, on account of the extremely small number of ministering brethren. And before the usual misrepresentations can be prevented, we must wait for the time to arrive, when falsehood finds no security under a cloak of religion. What then can *now* be done? There can be no doubt that our *object* should be, to circulate correct views of the religion we profess, and to counteract, in some way or other, the tendency of those discourses and tracts, which teem with abusive misrepresentation. But how shall this object be promoted? It cannot, at present, be done by preaching, for the conclusive reason above given. It is true there are a number of religious periodical publications, subscribed for in various parts of our State, which have done, and are still doing much in aid of this object. But their circulation is limited, and chiefly confined to towns, where are also possessed the advantages of stated or occasional preaching. Besides, those who feel interested enough in the cause, to subscribe for a paper, are not of the number of those whom we now seek to enlighten. We want to scatter light, where darkness reigns. We want to *give* information to such as are unable, or otherwise indisposed, to *pay* for a periodical journal. We repeat again: How can we send light to those that sit in darkness? How can we insure a hearing from those, whose misinformation or prejudice makes them, at present, indifferent to the sound of the Gospel?

To meet the desires from which these questions proceed, and which, it is believed, are cherished by yourselves, brethren; the Association proceeded to the adoption of a plan which, taking every thing into the account, they considered the most likely to answer their designs. They resolved to publish and distribute gratuitously candid, judicious, and well written articles, printed in a pamphlet form, and severally numbered, to be called, "CHRISTIAN VISITANTS." Accordingly they appointed a Committee of seven brethren, whom they instructed to invite your co-operation,—to furnish the original matter, and to obtain the printing of the same on the most reasonable terms, as fast as the actual state of the funds in the hands of the Treasurer shall permit. That Committee consists of Rev. J. WOODMAN, of N. Gloucester, *Chairman*; W. A. DREW, Belfast, *Secretary*; JOHN SMITH, Esq. Readfield, *Treasurer*; Rev. S. COBB, Waterville; Hon. P. DILLINGHAM, Augusta; Hon. C. HOLLAND, Canton, and JOSEPH DILLINGHAM, Esq. Camden.

This Committee will shortly appoint *Agents* in different sections of the State, who will receive from individuals whatever may be voluntarily subscribed, for the purpose above named.

The Treasurer will keep a correct and faithful account of all monies received and expended.

The Agents will return to him the names of the subscribers and the amounts given, as soon as possible.

The Secretary will keep a record of all the doings of the Committee.

The Committee will make an annual Report to the Association, to which they are in all cases accountable for their doings.

Whenever any *Visitants* are published, they will be forwarded to the Agents, and by them delivered to the original subscribers, in exact proportion to the sums respectively paid; and by the latter it is expected they will be distributed gratuitously, wherever it is thought they will be promotive of good.

Having stated the general outlines of the plan proposed for your consideration, we would now inquire, brethren, how they meet your views? That they are faultless we do not presume to say;

it is enough if they are not *essentially* imperfect. The expense *must* be *trifling*, and the *advantages* may be *great*. One dollar will, probably, entitle a subscriber to *nearly one hundred Visitants*; each containing twelve duodecimo pages! Since the Universalist denomination in this State has become respectable in point of numbers; and in wealth, talents and character it would not suffer from a comparison with any other, *ought* not and *cannot* something be done in their own vindication? And since an opportunity is now proposed, who, that feels a sympathy for those that are chained in darkness, would not esteem it a privilege to bestow a little assistance, with a prospect of being instrumental in much good? We have seen too much of the ill effects of a *begging policy* in others, to wish to follow the bad example ourselves. This is by no means our intention. We *beg* of no man. We only accept the direction of whatever may be *voluntarily offered*, for the purpose of doing some little good in our day and generation. The labors and services of the Committee being free, they ought, at least, to have the credit of praiseworthy intentions.

Should the views of the Association be reciprocated by you, brethren, an opportunity will shortly be presented for you to manifest your good wishes. It is to be hoped, that each town, containing a respectable number of believers, will furnish, at least, sufficient to print *one number*, amounting to a thousand copies each. And it has been suggested, whether it might not be agreeable to some Societies, to become subscribers in their corporate capacity. This suggestion, however, must be left entirely optional with them.

Such directions to Agents and others, and such information to the public, will from time to time be furnished, as the existing state of things may make expedient.

Per order: W. A. DREW.

LIST OF AGENTS

FOR THE CHRISTIAN VISITANT SOCIETY.

Bucksport, Joseph Bradley—Frankfort, Simeon Sabine—Lincolnville, S. A. Whitney, Esq.—Hope, Dr. Moses Dakin—Union, Dr. E. Harding—Camden, Stephen Barrows—Thomaston, John Spear, Esq.—Warren, Amos H. Hodgman, Esq.—Bristol, Capt. S. T. Hinds—Nobleboro', Benjamin Reed—Waldoboro', Doct. Manning—Washington, D. McCurdie, Esq.—Searsmont, —Hemenway—Albion, Gen. J. Wellington—Hallowell, Sam'l Locke, Esq.—Gardiner, Javen Knapp—Augusta, J. Reed—Mt. Vernon, N. Philbrick—Chester, Jacob Ames—Jay, Rev. T. Dolloff—Livermore, Rev. Geo. Bates and Israel Washburn—Fayette, Dr. C. Smith—Wayne, Dr. W. Brigham—Winthrop, John A. Pitts—Lewiston, Dan Reed, Esq.—Turner, Asa Bradford and Dr. T. Howe—Poland, Hon. Josiah Dunn, Jr.—Buckfield, Dr. W. Bridgman—Canton, Rev. H. Hawkins—Paris, Gen. L. Hubbard—Norway, Ichabod Bartlett—Waterford, D. Davis—Fryeburg, P. Charles, Esq.—Wilton, Maj. Willard—Farmington, Moses Butterfield and J. P. Dillingham, Esq.—New-Sharon, Daniel Gordon—Strong, Capt. Eastman—Phillips, Peter Haines, jr. Aron, Rev. D. Young—Freeman, Rev. Taylor Whittier—Anson, Hon. J. Collins—Industry, James Winslow, Esq.—Solon, Asa Buswell, Esq.—Emden, Andrew M'Fadden—Portland, Rev. Russell Streeter—Falmouth, John Waite, Esq.—Freeport, Capt. Dennison—Westbrook, Amasa Fobes—Bath, Nathaniel Swasey—Wiscasset, Rev. J. W. Hoskins—Sidney, Stephen Moore and Capt. N. Sawtell—Vassalboro', H. Keith, Esq.—Fairfield, Ellis Burgess, Esq.—Bloomfield, Capt. S. Wyman—Canaan, Joseph Barrett—Norridgewock, J. Gould, Esq.—Palmyra, S. Lacey, Esq.—Newport, Doct. Wright—Guilford, Joseph Kelsey, Esq.—Dover, Rev. Wm. Frost—Unity, Daniel Whitman, Esq.—Newbury, J. J. Arnold, Esq.—Hampden, Gen. J. Herrick—Bangor, Newell Bean—Eddington, Joshua Stockwell, Esq.—Lebanon, Rev. Alexander Hatch.

If any of the persons herein named cannot conveniently act as Agents, they will be so good as to notify the subscriber accordingly, and if they know of any persons who will serve in their stead, name them.

Per Order, SYLVANUS COBB.
Waterville, July 25, 1825.

Agents will soon be supplied with *subscription books*. As small subscriptions only, from individuals, will be expected, it will be well for the money to be paid at the time of subscribing, that Agents may turn in their accounts in season for the Committee to calculate on what sizes and numbers of the pamphlets they may publish. Subscriptions may be returned to the Secretary, or any other of the *Executive Committee*, if more convenient.